1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

side to talk of happy things. When they had finished smoking four cigarettes, the same man would butcher and divide it among those present. They were careful to lift the flesh slowly from the ground. If it were jerked up, rain would pour down and it would thunder hard. Even when carrying it home, they would walk their horses slowly all the way. When they neared home, those on horses dismounted slowly and carefully lifted off the meat. These men would divide the meat among their friends and relatives, or after it was cooked invite them to eat. Those to whom it was given must thank the giver, else in winter it would rain hard or be very cold, or if summer, become so hot as to scorch the plants and sand storms blow. Similarly if one should beat or shake the mountain sheep skin or horns, the weather would be frightful. (The horns were not carried home.)[15] They had to be careful at all points in handling the sheep. Women cooked its flesh. It was not thrown into the pot, but put in slowly. Sticks had to be thrust into the fire slowly, too. Even when eating it, they chewed slowly, for fear of choking.

Peccaries were sometimes seen in the desert east of Sacaton; they were hardly ever found in Maricopa territory. Hence while the Pima hunted them, the Maricopa killed them only when passing eastward, as on a war party. The meat was divided, roasted and eaten on the spot. The tusks were not used. While the peccary is now known as k,ω'chĭlyuvacâðŏ'm, "wild pig," and the domestic pig as k,ω'c, obviously the latter was the original name for the peccary.

Beavers (pĕm) were eaten, especially the fat tail. There were a great many beaver in the neighborhood. The entrances of the beaver house were stopped up, while they dug through its top, using their digging sticks to kill the inmates.

No one would eat ground squirrels (aði'c) for fear of deafness.

Birds were not important in the diet and their eggs were never eaten. Quail, mourning doves, and whitewing doves could be

[15] Pima hunters also never brought home the horns. "Each man had a place set apart where he deposited them in order that they might exert no evil influence upon the winds or rains." The Papago deposited mountain sheep tails with feathers at springs during rain ceremonies (Russell, *Pima Indians*, p. 82).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

●223 taken locally, and turkeys in the mountains north of Salt River.[16] Birds were shot, especially at their roosting places after sundown. They did not use a jacklight like the White Mountain Apache. A quail trap was also used. This was a basket-like contrivance of arrowweed propped on a split stick and baited with seed (Fig. 5). The prop had a scarf-joint at its middle, unbound, and simply stuck together to stand in unstable equilibrium. A string, fastened to the lower corners of the basket, looped around the stick to hold it taut. When the birds struck the string the

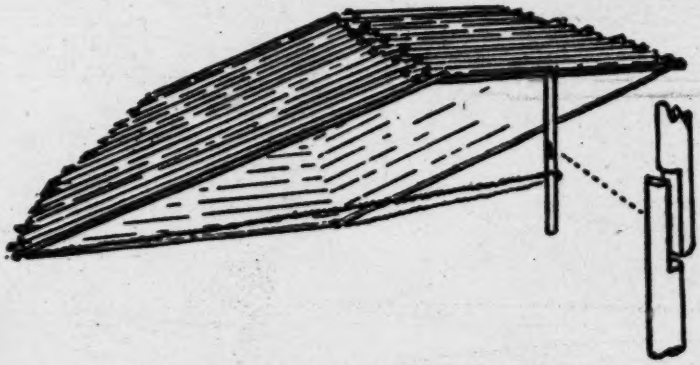

FIG. 5.—Quail trap, with detail of split prop

prop was upset and the trap dropped. The mechanical inefficiency of this contrivance nicely illustrates Maricopa indifference to things material. This trap was called 'aʀikŭ'm ("to trap" was
[825] tapĕ'tŭm); the split stick, kàca.u'n. Quail were aɣma'; mourning doves, kuavàta'; and turkeys, ɯʀo'tĭc.

252 Meat was more commonly broiled than boiled. Small birds were plucked and drawn, and spitted in rows on sticks. A great number of such spits might be set up around the fire. To roast small birds and rabbits, they brushed the ashes aside, placed the eviscerated animals or birds, still with fur or feathers, on the hot ground, covered them with ashes, and heaped coals over this. This method was called pa'vŭg; broiling was cil. The informants had never heard of pit-roasting small game. All small game and

[16] Quail were not tabu for women as among the Pima (*ibid.*, p. 80).

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

These People possess horses and cattle, though but very few mules. I found it impossible to procure a single mule from them during my stay. They breed none, and what they obtain are such as have been lost or abandoned by passing emigrants. They plough but little, finding their hoes quite sufficient for turning up the light soil. When ploughing is resorted to, oxen alone are used. They possess a few carts and wagons, obtained from emigrants, which they use with oxen for agricultural purposes. We saw all kinds of saddles among them, from the best dragoon and Mexican saddles to the simple tree or frame. They find them on the road, where they have been thrown away by parties who have lost their animals. Those who ride bareback use a broad girth, which is passed quite loosely around the body of the horse. Into this one foot is inserted. There seemed to be numbers of horses among them, which with the cattle are left to graze near the villages during the day, and at night are brought into the corrals, or yards, for safety.

P RY 231 P RY 241 P RY 492

The only weapon used by these tribes is the bow and arrow. The short club of the Yumas and the long lance of the Apaches I never saw among them. The constant use of this weapon has rendered them excellent marksmen. Even the boys are very expert in the use of it. I have seen boys of ten or twelve years of age, strike a cent three times out of five at a distance of fifteen yards. It is quite common for them to shoot doves with their arrows, and to bring in half a dozen of these birds after a ramble among the cotton-woods. It is a favorite amusement with both men and boys to try their skill at hitting the petahaya, which presents a fine object on the plain. Numbers

P RY 411 P RY [223] P RY 526